

# BLUE-GRASS BLADE.

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*Charles L. Moore*  
Editor

Brother Barbee Has a Good Word For the Farmers' Alliance People.

Editor Blue-Grass Blade:

I have been reading of late in our various party papers editorials, communications, etc., on platforms broad and platforms narrow, Farmers' Alliances, Pro-Fusions and Anti-Fusions. In my opinion much has been said that had best been left unsaid. I can see no more necessity for fusions now than in August, 1872, when "Prohibitionists," "Home Protectionists," "People's Party," etc., made a fusion. This fusion brought together the extremes as well as the means (mathematical, not financial), and out of this political hotch-potch have grown bickerings and intestine strife. I see no good sense in making war upon the farmers, or the Farmers' Alliance. We can differ with some of their extreme ideas, and what appears to many of us as impracticable methods, without indulging in bitter personalities and sharp criticisms. Whatever else may be said about and against our farming classes, there is one thing certain, as a class they are honest and sincere, and in my opinion constitute the conserving forces in our government. We want the farmer to see that there is in existence now a political party, and the only political party that will give any permanent relief to the down-trodden and oppressed masses, and that party is the Prohibition party.

Reform has grown to be a mighty big word of late. In fact every eccentric notion thrown off from the centrifugal forces of society, religion and politics, now days, is denominated "reform."

What, in my opinion, we need in Kentucky, and the nation is a party with enough conservatism and common sense in its platform to commend it to the every day thinking man. Whether it be a virtue, or a vice, it is none the less true, that the American people are not going hastily, to make any radical changes in our government, whether they be administrative or legislative, and the great stumbling blocks of all so-called reforms have been their ultraism. While I might as an individual be very favorably inclined to support some, or all of these ultra political ideas, yet common sense, and a practical knowledge of political conditions suggest to me that I would be engaged in a decidedly up hill business to try to induce a majority of the voters of this country to see likewise. As a farmer and horticulturist I have learned by actual experience, that in all tree growth a pruning is sometimes as essential to the life of a tree, as a sack of fertilizer, and I want to suggest to the Prohibitors of Kentucky, if, when you come together again in State Convention, you will use a political knife on your platform, cut out the gush and extreme notions, and in their stead, cultivate with more energy and sincerity, the practical reforms advocated by the Farmer's Alliance people, there will be no necessity for another new party in Kentucky.

I have by invitation, been attending and addressing of late some of these Alliance gatherings, and I rejoice at the independence of thought expressed. The farmers as a class are our friends, and I want to conclude as I began, there is no good sense in insulting and driving from us those who are growing sufficiently independent to give us a listening ear.

We can, at least, treat them courteously and be patient with them while they are passing through the same embryonic period from which many of us have not yet fully emerged. Non-partisanship. I believe if the views herein expressed meet with the hearty concurrence of a majority of the Prohibitionists in the next State Convention assembled, and we will come together in the spirit of RECONCILIATION determining to wipe out this intestine strife that is consuming us, we will sooner or later march forward to a glorious victory in the "Dark and Bloody Ground."

JAS. T. BARBEE.  
Glasgow, Ky., Dec. 25, 1890.

## The Buzzard, The Key to Aerial Navigation.

Next to my information on theology I regard as most important my knowledge of the buzzard.

An Illinois company lately incorporated, with a capital stock of \$20,000,000, for the purpose of building air ships, affords me a long desired opportunity of ventilating my knowledge of the buzzard.

Had the Congress that adopted the eagle as the American emblem, been less plagiarists from the effete governments of Europe, and more scientists, the buzzard, instead of the eagle, would have spread his wings upon American banners and upon "the dollar of the dummies," or the daddy of the dollars, as it always seemed to me, would be a better expression.

In matters of diet these two birds are equally untidy, and while the buzzard makes himself a useful citizen, the eagle kills lambs and pigs without warrant of law. When it comes to "soaring," as a trope for college boys on commencement occasions, the buzzard can lay it over the eagle two to one, and get so much higher than Gilroy's kite, or any thing that an eagle can do, that it would make an eagle's head swim to get there.

I am satisfied that in the soaring flight of the buzzard as the best and most familiar instance of soaring birds, there lies a secret which men, from Icarus to this Illinois company, have so far sought in vain, and which when known, as I believe in this age of progress it is daily liable to be, will not only make aerial navigation practicable, but will make it possible for the belles and beaux of some near age to pirouette through the sunset in gay flying gowns and knickerbockers, and bathe their silken plumage in the setting sun, with all the safety, and inexpressible greater pleasure, than our park habitues now have on the square tailed cobs of English affectation.

In all of my questionings of scientists upon this subject, I have only come across one man who had ever noticed the phenomenon of the buzzard, and speculated as to the practical conclusions deducible therefrom. He was Mr. B. F. Williams, a gentleman of independent and original thinking capacity in this city.

Many of the older citizens here may recollect my kinsman, Maj. Tom Moore, who was Provost Marshal of this city during the war.

He was eccentric and witty, and had but little confidence in the claims of the most advanced science.

I asked him once how he could account for the phenomenon of a buzzard rising from the earth against the laws of gravity, and flying against the wind, without "flapping" his wings.

The Major answered that it was "because of the carbonic acid gas on the stomach of the buzzard."

I once asked Dr. Robert Peter about it, but he would not recognize that there was any unknown phenomenon in the flight of buzzards and other soaring birds, but claimed that they rose from the ground and propelled themselves on the same principle of compression and resistance of air, by the striking with the wings, just as other birds do.

I afterward suggested my ideas to Dr. Dabney, President of the University of Tennessee, and he seemed to think them worthy of investigation, but never reported anything in furtherance of my opinions.

I am not willing to be dogmatic about these suggestions, but I am satisfied that in this phenomenon of the birds soaring, as distinguished from what I think the entirely different principle of flying in the more common way, there is a "working hypothesis" that scientists are not warranted in ignoring.

While the amount and force of muscular action that a crow uses in his flight could not proportionally be equalled by man, the expenditure of physical force made by a buzzard in sailing is no more than a man would use in extending his arms and legs to float upon cork buoys upon the water.

The most cursory observation, it seems to me, must recognize a radical difference in the principles upon which crows and buzzards go through the air.

The crow resists gravity by striking against the air with his wings, the light edges of the feathers acting as valves that close as the wing goes down, and open as it goes up, so that the action and reaction are not equal in the opposite directions.

The propelling force of the wing is only in the small curved part of it, that is, in front, in the act of flying, and which strikes the air at an angle of forty five degrees, which, as in the fluke of a screw propeller of a ship, is scientifically and practically proven to be the angle of greatest force.

In the soaring flight of the buzzard, however, none of the phenomena in the flight of the crow are discovered.

I have looked squarely down upon the backs of buzzards as they flew past the face of a very high perpendicular cliff, upon the top of which I was, when the buzzard was hundreds of feet above the plain below, and I have seen that the wings of the soaring buzzards were as rigid and motionless, with reference to their bodies, as if they were taxidermied.

In noticing the flight of the buzzard it will be found that he occasionally "flaps" his wings, but the intervals are so long, that taken in connection with the fact that the speed of the buzzard does not decrease up to this flapping, nor increase after it, we may assume that its effect is entirely too small to account for the main phenomenon of its flight.

It would seem that there is thus demonstrated to exist some power the principle of which is as yet absolutely unknown.

The specific gravity of a buzzard is as great, or nearly so, as that of a crow, and there is but little difference in the relative expanse of their wings.

It might be worth while for some aerial navigation enterprise to look into this phenomenon of soaring birds.

## What Was the Physical Cause of the Death of Jesus Christ.

BY C. C. P. CLARK, M. D.

This question, the discussion of which has lately been revived in the British Medical Journal (?), and participated in by various other quarters, would seem to have been a puzzle both to the faculties of theology and medical science ever since biblical criticism has had a voice. And yet, if handled with frankness, it would not seem difficult of solution.

In the first place it seems to be admitted on all hands that Jesus did not die from the immediate and natural, or ordinary, effect of his suspension on the cross. This method of punishment was very common among the Romans, Jews, and other nations of antiquity, and it is abundantly substantiated as a fact, in addition to its consistency with the established laws of human endurance, that the subject of it, when of ordinary health and strength, would survive his torture for from two to four or even five days. But Jesus was suspended but about as many hours, or not above six at the most. Accordingly it was that when at the ninth hour, or six o'clock P. M., Pilate was asked for his body, "he marvelled if he were already dead" (Mark xv. 44).

Nevertheless it has been the part, as it has been indeed the necessity, of orthodoxy to hold that when taken down from the cross of Joseph of Arimathea and laid away in the sepulchre (or recess in the rocky hillside), he was as veritably dead as the soldiers who were sent to break the legs of the crucified supposed him to be; and many ingenious explanations have been devised and argued to account for what, to those who stood by, must have been so strange and unexpected.

Without undertaking the task of setting forth and controverting these, and bearing in mind that the death of Jesus is nowhere represented by the evangelist or elsewhere as miraculous, or other than natural, let us examine the gospel narrative with an unprejudiced eye and see what honest inferences may be drawn therefrom.

And let us bear in mind, too, that the accounts there found are not only all that we have from which to make deductions, but

that they are, at least excepting their miraculous or supernatural features of unquestionable credibility in all essential particulars, differences of detail even leading support to the main story; the capture, the trial, the crucifixion, the interment, and the reappearance of Jesus among the living, are facts as assured to my mind as the taking of Jerusalem by Titus. No sufficient reason can be imagined for the invention of any of them, save only the resurrection; and that that really occurred so unexpectedly to all the disciples, the immediate and rapid spread of Christianity thereafter is alone sufficient evidence, since it is impossible to account for it in any other way. It was the "immortality" (believed to be, brought to light through the Gospel) that alone gave that Gospel its enduring and conquering vitality, and is still both its chief support and the great stumbling-block of unbelievers.

What is spoken of by all the evangelists as the "giving up the ghost" by Jesus—it is uncertain how long before he was taken down from the cross—was undoubtedly partial or entire syncope from exhaustion, and perhaps by the desolation that he felt when he found, or thought he found, himself forsaken by his God (Mark xv. 34); or it might be even that he affected a condition of insensibility in order to escape such further cruelties as the supplying his thirst with vinegar.

However this may be, we can well believe that when the soldiers came to finish the barbarous work, by breaking the legs of the victims, they found him in a condition which men even less ignorant, stupid, and careless than they most likely were, would easily and naturally take for actual death. For Jesus, it must be remembered, was already worn nigh to exhaustion with fasting and anxiety, to say nothing of his undoubted highly sensitive organization.

Here we come, in the Gospel according to John (xix. 32-37, and xx. 27) to a plain solution of the whole great mystery. Soldiers were sent by Pilate, at the request of the Jews, to break the legs of Jesus and the two thieves, in order that the ensuing "day of Preparation" might not be desecrated by their still hanging from the cross, and that they might be effectually disabled from escaping death. They practised this horrible feat of cruelty on the companions in misery of Jesus, but when they came to him they found, or supposed that they found, him to be already dead, and accordingly neglected to complete what anatomists know must have been a somewhat difficult job.

"But one of the soldiers with a spear pierced his side, and forthwith there came out blood and water."

Now, there is but one part of the human anatomy, it need not be argued, where the thrust of a spear would naturally be followed by such a phenomenon as this, and that is the region of the urinary bladder.

Moreover, while a wound like that would not immediately destroy life, and might even easily permit the sufferer to go or be conveyed about, and show himself from time to time for a few days, it would not, nevertheless, in view of the poor surgery of those times, and of the uncertain care, or even neglect, that a refugee would inevitably suffer, fail before any long time to prove mortal.

This, then, is the true story of the reappearance or resurrection of Jesus after his supposed death on the cross. Removed to the cool tomb by the tender hands of his friends, and placed in a horizontal position, he recovered, probably after some hours, from his state of syncope or collapse, and easily made his way to some selected refuge, leaving behind him the garniture of the grave which Mary, but not Simon Peter took for angels clad in white raiment. Then he lingered out his few remaining days, securely concealed from his enemies, but revealed to we know not how many (in the disagreements of the evangelists) of his most trusted followers.—Medical Record of Nov. 15, 1890.

## They Hang the Wrong Men.

Men and brethren, read and consider the following petition against the hanging of Sidney Ware, who while crazed with drink, murders two men, May 1,

1889. It is extensively circulated for signatures throughout Dauphin County, Pennsylvania. Too the honorable members of the Board of Pardon of the Commonwealth of Pennsylvania.

Your petitioners herein represent that Sidney Ware has been convicted and condemned to death in the court of Dauphin County, for the murder in the town of Lykers, on the 4th of May, 1889, of Maurice Miller and Frederick Kindler. We respectfully pray for the pardon of said Ware, for the following reasons:

1. He was violently insane from drinking a poisonous liquid, furnished without cost to him, by and in the house of August Braner, whose permit or license was not revoked after the murder.

2. The Judges of Dauphin County had given to the said August Braner, for and in consideration of \$150, a permit to furnish the said Ware and others the poison which rendered him insane.

3. The legislators of the Commonwealth enacted the law permitting the judges to permit the said August Braner to furnish the said Ware and others the poisonous liquid.

4. A majority of the male citizens of the Commonwealth voted for and elected these law-makers knowing that they favored a law permitting the judges to sell a permit to the said August Braner to furnish Ware and others with the poisonous liquid, which they knew produces temporary insanity.

5. All of these men had guilty knowledge of the possibility and even probability of the criminal results of the several parts enacted. This knowledge had come to them through a reproduction by the public press, public speakers, and the printed page of the fact that the furnishing as beverage of said poisonous liquid under terms of law produces yearly in Pennsylvania many thousands of unnatural deaths; many of these being murders and suicides. These facts are taken from statistics of criminal records; are sworn to by public officers, and have been published broadcast for many years.

6. Your petitioners desire to emphasize the fact that neither August Braner who furnished the poisonous liquid to Ware; nor the judges who sold him the permit to do so, nor the legislators who enacted the law; nor the citizens who voted for them, have been apprehended, indicted, or tried, though clearly every one of them was a mediate or immediate participant in the crime.

We submit 1st. That to hang Sidney Ware under all of the circumstances, will be in conflict with the principles of common law, which is older and more sacred than any mere statutory enactment.

2. It will be a clear case of inequity, and a travesty on the boasted civilization of the nineteenth century.

3. It will jeopardize the public weal through the inevitable retroactive curse that comes soon or late, to all aggregations of individuals, practising the injustice of punishing the insane individual agent in crime for the wrong doing, of which they themselves were clearly the aiders and abettors.

We therefore humbly pray that Sidney Ware be granted by your honorable body unconditional pardon and immediate liberation from prison, and your petitioners will ever pray, &c. What a ponderous and crushing therefore! No anti-Prohibitionist will dare answer.

L. A. CUTLER.

## Form of Request.

I give and bequeath to the Prohibition Trust Fund association, organized under the laws of the state of New York, and having its office in the city, county and state of New York, for its use in harmony with the object of its organization as set forth in its certificate of incorporation. And I hereby instruct my executors to carry out the provisions of this bequest at the earliest practicable date.

The above is a form of bequest that may be used by Prohibitionists who may desire to remember and aid this reform in their wills.

The above named association is composed of well known Prohibitionists, the following being the officers:

President, Professor Samuel Dickie; vice president, Hon. John P. St. John; secretary, J. Lloyd Thomas; treasurer, William T. Wardwell; counsel, Hon. W. Jay Gros.

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